fashion in which the faiths of China interpenetrated each other.

The Gods of the Soil and the Grain should also be mentioned. The Gods of the Soil were of very early origin. Theoretically each political unit was under the protection of one of them. In theory the head city of each province, *fu,* and *hsien* had an altar to its local God of the Soil. This was square, the traditional form of objects associated with the cult of the Earth and related deities, and was open to the sky and surrounded by trees. In addition to the large one for the Empire at Peking, the Emperor had an altar of his own in his palace, constructed of earth from various parts of his domains. The God of the Grain was usually closely associated with that of the soil, and throughout the Empire official ceremonies were held and offerings made to the two on the open air altars at stated times each year.

Many villages, too, had each its shrine to the local God of the Soil. The god was supposed to record all village happenings and to report them to Heaven and the ruler of purgatory. Announcements of births and deaths were often made there. The shrine, sometimes very simple, and at others in an elaborate building, was frequently very important in the life of the village. Its upkeep constituted a community interest and in it might be images of other gods.

Another deity prominent in the official cult was the God of Literature, Wen Ti or Wen Ch'ang. His worship had a most interesting development, the full course of which seems not 3ret to have been accurately traced. He is said actually to have lived, perhaps under the T'ang dynasty, but, if so, that fact appears to have been accidental. Reported incarnations

show the influence of Buddhism. He was believed to reside in Ursa Major, a constellation which from very early times had been venerated by the Chinese. He was often represented with several attendants. Whatever the origin and growth of his cult, he had numerous shrines where official ceremonies were conducted in his honor. His temples served as club houses for scholars.

A deity who loomed very prominently in the state cult was Kuan Yii or Kuan Ti, usually, but not with entire accuracy, called the God of War. This latter designation comes from the fact that he was the patron of the military officials, somewhat as Confucius was revered as the Sage of the civil officials. The tern-